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THE ROLE OF "KUTUBI SITTA AND ITS AUTHORS" IN ISLAMIC HISTORY AND SOURCE STUDIES

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Abstract

Movarounnahr, which became the center of its own civilizations in the early and middle ages, became the center of science, culture, spirituality, economy and trade. In our country, the attitude towards science, which is considered a product of human thinking, has always been unique. From this point of view, the intellectual potential of a person is highly valued in Uzbekistan today and is kept in its deserved position. Historically, this place, called the land of Movarounnahr, has become the cradle of knowledge. Many encyclopedic scientists grew out of this soil, several sciences were founded. More than 100,000 manuscripts and lithographic works of various fields created by scholars are preserved in the libraries of our Republic. The study of these manuscripts and the application of the knowledge contained in them to our day has reached a new level. Therefore, the science of source studies and the research and implementation of ancient works and books preserved in Uzbekistan are of particular importance.

Key words

Qur'an, sunnah, hadith, Rezauddin ibn Fakhriddin, "Kutubi sittah and authors" chapters, hadith method, hadith science, Movarounnnahr.

Introduction. Rezauddin ibn Fakhriddin wrote a number of works devoted to religious and secular fields. Among these works, the work "Kutubi sittah and authors" is one of the sources of hadith science for its time and today. In the Idyll-Ural region, the printing of books in Arabic letters began in 1800 with the "Sharq matbasi" built in the city of Kazan by the decree of Emperor Alexander I. Until 1829, Arabic books distributed all over Russia were printed in this printing house. The first printing press with arabic letters by the Muslims living in Russia was started by Imail Gaspirinsky in 1881 in Crimea. Books written by Rezauddin ibn Fakhriddin were published in the same printing houses.

Materials. Rizauddin ibn Fakhriddin's work "Kutubi sittah and authors" is a lithographic source published in 1910 by the publishing house "Vaqt" in Orenburg. When studying the history of lithography, i.e., the printing of lithographic works, the competition caused by industrial development and mass production in the 18th century opens the way for the emergence of new inventions. As a result, for the first time in Munich in 1790, the German actor and playwright Aloys Senefelder invented the technique of lithography (lithography). The word "lithography" comes from the Latin words "lithos" stone and "graphene" to write/engrave, meaning "to carve in stone", "to write on stone", and "to lithograph"[1:43].

Stone is considered one of the most basic elements in the lithography technique. The work "Kutubi sittah and authors" is one of the works written on the basis of the lithography technique. The work is

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in the fund of the Institute of Oriental Manuscripts named after Abu Rayhan Beruni of the Academy of Sciences of the Republic of Uzbekistan, four copies under the inverter numbers 947, 948, 1017, 3853, one copy with the number 629 in the resource treasury of the International Islamic Academy of Uzbekistan, in the archives of the Academy of Sciences of Tatarstan Five copies numbered 814, 1037, 121, 486, 509 are preserved, and these works were published in 1910 in the "Vaqt" publishing house. In addition, a modern Tatar translation was published in 2019 in the "Kazan" publishing house by the Institute of History of the Tatarstan Academy of Sciences named after Shahabeddin Marjani.

Methods. Out of 10 copies of the work "Kutubi sitta va autovlar" in the Academy of Sciences of Tatarstan, numbered copy 509 consists of 128 pages, from which the sixth chapter mentioned in the work was lost during the printing process. 9 copies of the 135-page work, kept in libraries, have reached us in their entirety. The modern Tatar version, published in 2019, has also been fully translated and is 104 pages long. The condition of the copies of the work "Kutubi sitta va autoblar" by the encyclopedist Rezauddin ibn Fakhriddin on the science of hadith, published by "Vaqt" publishing house in 1910, is 22x16 in size.

At the beginning of the 20th century, Rezauddin ibn Fakhriddin showed his social activity by writing short stories, stories and articles enriched with new ideas. In the early years of the 20th century, he worked in "Vaqt" newspaper with a number of his articles. In 1908, under the patronage of the brothers Muhammad Shakir and Muhammad Zakir Ramiyev, who studied in Istanbul, he headed the magazine "Sho'ra" and worked as an editor in the magazine. Having a strong social, religious, philosophical, historical and political outlook, Rezauddin ibn Fakhriddin worked as a teacher at the "Husayniya" madrasa in Orenburg in 1909-1910[5:67].

Results. Inadequacy of textbooks in these madrasas prompts Rezauddin ibn Fakhriddin to write a work devoted to the science of hadith. In particular, he expressed the purpose of writing the work through the following comments: "When I was teaching the science of hadith to many students of the Husayniya madrasa, I promised to collect some information related to this science and prepare a treatise. I just couldn't do it for some reason. Over time, the students were expelled from the madrasas and all of them dispersed to different places. However, with the aim of fulfilling my promise, I gave this treatise to my students under the name "Kutubi sittah va authors" (Six reliable collections and authors). Until the doors of Allah's mercy are closed, other doors will not be closed. "If the mercy of Allah, the Exalted, is pouring down, there will be no need for others"[2:55]. Therefore, I hope that many of my students, who were forcibly expelled from the madrasa, will be among the honorable people of the future, people of knowledge and manners, under the shadow of the mercy of the Almighty. Wherever they are now, they will accept this work as a gift, which I prepared with confidence that it will be my afterlife investment (referring to this book - G. Alijonova) and a solid reserve. Along with this, they remember me with their prayers so that my record of deeds is filled. Because: "When a person dies, all things are cut off from him except for three things: alms that goes to him, useful knowledge, a child who prays. "(Narrated by Sahih Muslim)"[3:56].

The work "Kutubi sittah and authors" which is considered a scientific source on the science of hadith consists of four parts: hadyam, introduction, chapters and conclusion. Each chapter is titled with the name of a particular topic, and within the chapters there are sections covered by titles. The work contains 20 chapters, which are as follows;

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Chapter I. Hadith and Sunnah, their content;

Chapter II. The quality of hadith science is narration and direct hadith method.

Chapter III. Hadith, companionship and obedience;

Chapter IV. Hadith and famous mujtahids;

Chapter V. Permissions and prohibitions on writing hadiths;

Chapter VI. Hadith and history;

Chapter VII. Sanad and texts, the tasks that are right;

Chapter VIII. Muhaddis and Hafiz, authentic hadiths;

Chapter IX. Hadiths about marriage and gossip;

Chapter X. Topic (texture) hadiths. Hadith weavers. Published works on hadiths;

Chapter XI. Writing of Hadith books. Method and examples. Hadith dictionaries (language);

Chapter XII. Practice with the books of Hadith;

Chapter XIII. Asmai-rijal (names of hadith transmitters) and works published in this regard;

Chapter XIV. Hadith science and Russian Muslims;

Chapter XV. Hadith and its author;

Chapter XVI. Polar sitta;

Chapter XVII. Kutubi sitta and authors;

Chapter XVIII. Kutubi sitta complexes;

Chapter XIX. Imams who are reliable in the science of hadith and the years of their death;

Chapter XX. Published works other than Kutubi sitta.

Discussion. There are also 18 titles of articles within the chapters in the work. Unlike the copy published in 1910, in the modern Tatar edition of the work “Kutubi sittah and authors” published in 2019, the foreword was written by candidate of philology A.M. Gaynutdinov. In particular, at the beginning of this word, information was given that the work was written in 1909 and published in Orenburg in 1910 and 1913 at the “Vakt” printing house[5:89].

The narrations, events and information contained in the work “Kutubi sittah va authors” are also of great value. For example, Rezauddin ibn Fakhriddin Ibn Arabi records information on the field of hadith from the work "Al Futuhot al-Makkiya". The full title of the work is “Al-Futuhotul-makkiya fi marifatil-asroril-malikiya wal-mulkiya”. The work was first published in Egypt in 1972 by Osman Yahya. Rizoudin ibn Fakhriddin: “The people of Hadith will be resurrected together with the Prophets on the Day of Judgment. There are other scholars who helped them in conveying the revelation to the Ummah. If the jurists were not engaged in the narration of hadith, they would not be

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resurrected with the prophet, but with ordinary people. The word scholars is used to refer to scholars. Indeed, they are imams" the second chapter of "Qutubi sitta and authors" quotes this quote as proof of how great a work it is to study hadiths in the section on the virtues of hadith science. Rezauddin ibn Fakhriddin used a manuscript copy of this work. Also, in the second chapter, he used “Mukhtasar jame' bayan al-ulum” by Rezauddin ibn Fakhriddin Ibn Abdulbar. The work consists of reflections on the virtues of knowledge and teaching, and is also recognized as a book on the hadith method. The work was published in Riyadh in 1994[5:67].

In the third chapter of the work, Rezauddin ibn Fakhriddin shares information from Ibn Salah’s “Ulumil-Hadith” about the hadith method. In particular, “It is said that there were about one hundred and twenty-four thousand companions of the Prophet when he died” “Ulumil-hadith” is a work on the method of hadith, which has been commented on by many scholars. The work was in Aleppo in 1966 and 1972; 1984 in Damascus; Published in Cairo in 1974, 1989 and 1990.

In the fourth chapter of “Kutubi sittah and authors” Rezauddin ibn Fakhriddin refers to Ibn Khaldun’s “Muqaddimah” and Imam Zahabi’s “Tazkiratul Huffaz”. For example: according to Ibn Khaldun, he wrote that “Abu Hanifa, may God bless him and grant him peace, narrated about 17 hadiths”, but some words may have been left out. 'denies the problems. Here he strengthens his opinion by citing evidence from Imam Zahabi's work "Tazkiratul Huffaz": "Abu Hanifa-Na'fi', Abdurrahman ibn Khurmuz al-A'raj, A'di ibn Thabit, Salama ibn Kuhayl, Abu Ja' Far Muhammad ibn Ali, Qatada, Umar, Ibn Dinar, Abu Ishaq and many others narrated the hadith.

Conclusion, it is important that the “Kutubi sittah and authors” was studied as a complete source for the first time within the framework of Islamic history source studies. This work is distinguished by the fact that it explains hadith and the science of hadith in a scientific language based on evidence, and provides the reader with in-depth knowledge about the science of hadith. Also, the works of famous scientists, which are considered the theoretical foundations of the work “Kutubi sittah and authors”, indicate that this work was written based on rich sources.

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